

A consecrated man is also a spiritual man, for he is dominated by the Spirit. He is not dishonest with his God. He promises to pay God what he knows he ought, realizing that he is simply a steward in care of God's wealth, and he pays what he promises and when he promises. And the Spirit not only dominates his heart when in prayer-meeting, but also when he is engaged in making a bargain and is doing things "secular." A consecrated man doesn't shut the Spirit out of any part of his life. Hence, he is spiritual.

The consecrated man is a man of purpose. He is a *concentrated* man. His motto in every affair of life is, like Paul, whether making tents, lying in prison or preaching the Gospel, "This one thing I do,"—glorify God in it all. And whether he farms, or buys and sells, or writes editorials or preaches, he does that thing with his might for the glory of God. Every day is a holy day with him. Every right business is sacred to him. And he glorifies it by following it for the glory of God and the blessing of men.

The consecrated man is a *wise* man. Perhaps not a Solomon, but at least, a wise man to the best of his ability. He is not carried off his feet with an idea or theory just because it is new, nor even because it seems reasonable. He judges it not *a priori*, but *a posteriori*. He thinks and prays over it, holds it up in the light of experience both Biblical and modern, and decides upon it after the most careful consideration possible for him. He watches the hand of God writing on the wall of human life, which wall extends from the past down to the present, instead of the shadow cast by the cobwebs of theory in his own or any other brain.

The consecrated man is also *courageous*. He will dare to trust God, when he opens a door for him, tho the world call him a fool for entering; to take Jesus at his word, tho the world and even the church doesn't believe Jesus meant it. When he hears God's *plain call* he dares to trust him when all men cry "Beware!"

On the other hand, he is willing to be true to the lessons and teachings of experience even at the cost of friends and popularity. He does not take the unpopular, simply to be eccentric, but because it is right and best for the church. He is brave enough to stick to that calling wherein God has placed him, tho friends urge upon him another. He dares to be true to God and his own convictions, tho all men think him a coward. He will dare to be called faithless, that in God's sight he may not be criminally foolish; to be called conservative, that he may not tempt the Almighty.

He will be brave enough and strong enough in Jesus' might to resist the devil in the temptations he offers in the desert of selfishness.

And lastly the consecrated man will be *faithful unto death*. Through the falling away of false brethren, the perfidy of friends, the heart-breaking discouragements and failures, the falling ruins of churches and men on whom he had placed his hopes, he will look, and away beyond all these will see the Son standing at God's right hand directing the battle.

The consecrated *church* will not do business foolishly. The idea that when a man is God's he should lose practical wisdom, and put away common sense as sinful, and keep business sagacity out of "sacred" things is a hidden rock on which many men have all but made shipwreck of faith. And the idea that a church can do business in a way that would wreck a man is a similar delusion used of the devil to smash churches.

Spirituality is not loss of judgment, but its spiritualization. Consecration is not abandonment of sound business principles and cautious foresight, but their devotion to the glory of God. Here is where we have failed. In our efforts to hear God's words from the sky we have failed to catch the whispers of the still small voice in human experience on earth. We have listened to "cunningly devised" theories rather than the teachings of history, to highly wrought, but unworkable plans, instead of the warnings of hard but eloquent facts.

And my prayer is, as I look at the past with its failures and at the future with its hope, "As a church, O God, give us two things, a divine common sense, called wisdom, and a total consecration to thee." And the last, rightly understood, includes the first.

THE MAN OF SORROWS.

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Of all the names ascribed to the suffering Son of God, there are none more appropriate, none more pathetic than this particular name, "The Man of Sorrows!" We need not stay now to discuss whether this wonderful picture which the prophet Isaiah drew seven centuries before Jesus was born in Bethlehem, was in the first instance intended as a prophecy of the Messiah; the church of Jesus Christ, with almost universal consent, so regards it; and as long as the world lasts these words of Isaiah will serve as the sad sign of him who cried out amid the gloom of Gethsemane, "Now is my soul exceeding sorrowful, even unto death." As long as men drink bitter cups, as long as men bear heavy burdens, as long as souls are torn

with anguish, so long will the weary and heavy laden turn their sad eyes to him, who, from the cradle in David's city to the cross on Calvary's green hill, filled out to the uttermost the meaning of this sad, sacred name, "The Man of Sorrows." It is interesting to note how our dear Savior bore all without once murmuring. There is much that passes under the name of sorrow that we should never think of describing as "anguish." We see a man in sorrow because by capricious chance he has lost wealth and fortune, but he is not in anguish. But here is a man with blanched face, and eyes that look but do not see; he holds in his trembling hand the hand of his dead child; the light has fallen forever from the face on earth. He is speechless, dazed! He is sounding the deepest depth of sorrow, his soul is in anguish.

This Savior and friend of ours sounded the divine depths of sorrow, he was indeed the anguish of man. Man of sorrows, his closest and most intimate companion was grief. Here let us pause for a moment and think of the sorrows of Christ. A study of his anguish, however brief, may help to set our sorrows in a fairer light and makes life's burdens easier to bear. To begin with, it is wonderful how almost every kind of sorrow seemed to press itself into the life of Christ. To most men poverty is sorrowful enough, but Jesus was not troubled about poverty. He cheerfully entered upon the lowliest walks of life. He was homeless and friendless amongst men. It is not improbable that many a night was spent in prayer and meditation in the leafy groves of Olivet. Poverty was not trouble to him; the foxes had holes, the birds of the air had their nests, but the dear Savior had not where to lay his head. But this was no grief to him. He asked no man's pity because he was poor. His meat and drink was to do the will of his Father, and his joy was to teach poor men that the kingdom of God was for them. But it was a grief to him to stand by the grave of his dear friend Lazarus, and though he knew that there was nothing so very terrible after all in death, yet his heart beat sadly and "Jesus wept." It must have been a great sorrow to Christ to be so strangely misunderstood and misinterpreted, as he was through all his course. In some slight measure it may be the most of us know what this means. It is hard to have words and deeds and even motives misconstrued. This seems to be the common lot of Christ. If he spoke, he was charged with blasphemy; if shared the ordinary hospitalities of men, he was called "glutton" and "drunkard;" even the good deeds that could not be denied were said to be